

...THE...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

CHRISTIANS frequently send greetings to their friends in the words the Lord gave unto Moses to speak to Aaron in blessing the people, as we read in Numbers vi:24-6:

"The Lord bless thee, and keep thee;

"The Lord make His face shine upon thee, and be gracious unto thee;

"The Lord lift up His countenance upon thee, and give thee peace."

And the prayer of the devout heart that is reconciled to God and seeks to do His will is, in the words of Psalmist (67:1), "God be merciful unto us, and bless us; and cause His face to shine upon us."

We all believe that some time we shall see the Lord; that is His promise to all who believe on Him. "It doth not yet appear what we shall be," says John in his first epistle. "But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." The Apostle assumes that by repentance, faith, obedience and the divine love shed abroad in our hearts, "now are we the sons of God."

Every one realizes that in this mortal life we "see through a glass darkly." We have gone astray like sheep that have not heeded the shepherd's voice; we have been beset on every side by the enemy of our salvation. But still and through all the love of God has continued; so that the Apostle could say in the same epistle: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The Apostle Paul in writing to the Church at Corinth—"to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours"—addresses those Christians after the manner of John, who also says in his Gospel that our Lord "came unto His own, and His own received Him not. But as many as received Him to them He gave power to be the sons of God, even to them that believe in His name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." The promise that we shall see the Lord is for all who believe on Him to-day, as it was for the early Christians.

The Face of the Lord Shines for All.

God is no respecter of persons, to quote the words of Peter to Cornelius the centurion when the latter prostrated himself at the Apostle's feet to worship him (Acts x:34); and the benediction of the people of Israel, and the prayer of David —can be the portion of every true Christian who desires to see the face of the Lord. Being reconciled to Him by the Sacrifice of Calvary His face is turned towards us in loving kindness and tender mercy.

It is not the face of the angry God depicted by the Roman hierarchy and exhibited to the people in pictures and statues, repulsive, revolting, according to the vile taste of the Roman Catholic artist. It is no wonder that the people should not realize the love of God for sinful man in the agonized features presented to them by brush, chisel, pen, and even the spoken word of the priest and monk. Christ died for sinners; He loves sinners, though He hates sin; and when the sinner looks to Him for pardon in true repentance, and for plenteous mercy, the face of the Lord is shining with the joy that permeates all Heaven over the repentant sinner. "There is joy in the presence of the angels of God." (Luke 15.)

The Lifeless Roman Christ.

If the Roman Catholics do not possess the sure hope of seeing the face of the Lord, it is because the only Christ they know is never seen by them except either in the wafer made by a baker and supposed to be transformed into the flesh and blood, soul and divinity of our Lord by the priest in the mass, or else in pictures or the crucifix. In either case it is

a dead Christ that they behold—unable to save or even to give any help whatever in time of need. The face they see in their churches is smeared with blood and distorted with pain—powerless to express even love, and much less divine grace or sympathy or power. They are ignorant that He is risen—that He is alive for evermore, that He is not dead, but ever liveth to save His people from their sins, to hear and answer their prayers, to deliver them from evil, and to give them the victory over all their spiritual enemies. This is the ever-present and ever-powerful Saviour known to all who have obeyed His loving invitation, "Come unto Me, and I will give you rest."

The Roman Travesty of Prayer.

An important feature of vital Christian life concerning which the Catholic people have been cruelly misled by the teaching power of their Church is prayer. Prayer should be the joyful going out of the soul towards God, in petition or praise, and this privilege properly utilized means continual communion with our Heavenly Father. In the Roman Church, however, when a man goes to his confessor and tells him of various sins and shortcomings of which he has been guilty, and is genuinely sorry for them, and desires to live a better life in future, his priest hears all he has to tell, and then directs him, as a penance, a punishment, to say over and over a number of *prayers*—the penitential Psalms, perhaps, so many "Paternosters" and so many Hail Marys. In other words, a penitent sinner, instead of being told to go direct to a Saviour full of love and able to save to the

uttermost all who come unto God by Him, and from Him obtain the pardon of his sins, is told to make a number of vain repetitions of prayers, which he performs as a task, an irksome punishment for having offended God. In this way an entirely false conception of God is placed before the Catholic people, and instead of regarding Him as a loving Father, ever waiting to be gracious unto them, and to forgive the sins of all who call upon Him in sincerity and truth, they naturally think of Him as always looking upon them with an anger which can only be appeased by the intercession of the Virgin Mary, angels, apostles, so-called "saints," penances and masses, and paying money to priests for these services. As the Roman hierarchy presents before the members of their Church an all but implacable God, and a dead Christ, powerless to aid them in honest efforts made to do better and to be better, it is small wonder that so many practically abandon the struggle—even if they remain in the Church, and say nothing about the stone which it gives them instead of the spiritual bread for which their souls cry out. That many Catholics welcome the good news of the real Gospel when they hear it is proved by the hundreds of conversions among them that are continually taking place in the services held in mission halls and other places in which testimonies to personal experiences of salvation form important features. There must have been a sad lack of humor in the monkish inventors of the sacraments of Rome and the constructors of its theological system when they associated prayer to our Father and our God with penance and punishment.

A Jewish Mayor in Rome.

The election of Ernesto Nathan, a Jew, as Mayor of the city of Rome, was a bitter pill for the Vatican and the clerical party in Italy. His parents were warm friends of Mazzini, and he received his education in England. For some time he was Grand Master of the Freemasons in Italy. He is said to possess great administrative ability, honesty of purpose, and much courage. His election was certainly a break from all past traditions of Roman life. The vote by which he was elected was brought about by a coalition of all municipal parties against the clericals, to prevent the latter from evading the national laws concerning educational and religious establishments.

A despatch to the New York *Sun* from Rome January 19, said the Irish Christian Brothers had opened schools in Rome to maintain the faith of the Italians in Roman Catholicism.

The Faith of Catholics Imperilled.

Vicar-General Mooney, of New York, preaching at the seventieth anniversary celebration of a Roman Catholic church in Brooklyn, Sunday, January 26, said: "There are signs to-day that time-honored ideals which we supposed to be as imperishable as the eternal hills themselves are fast losing their force in an American life which, with its mad pursuit of wealth and its insatiable desire for luxury, its Godless system of education, its blind worship of the material, and its contemptuous rejection of anything and everything that does not minister to the senses, is fast rushing on, if its course be not checked, to inevitable moral and spiritual shipwreck."

OPENING SERVICES AT CHRIST'S MISSION, NEW YORK.

ADDRESS BY PASTOR JAMES A. O'CONNOR, DECEMBER 15, 1907.

THIS is the last of the opening services of Christ's Mission—services which have been greatly blessed to all who have attended, and heard the distinguished preachers who have addressed us.

The name of the Mission is a blessing in itself—it is the mission of Christ to all mankind that they might believe on Him whom God hath sent with a message of love and power. It is doing the work of God; and the Mission has been useful and is respected because, while seeking the salvation of all men, it takes an uncompromising stand for the evangelical faith and American principles on which this nation has been founded.

As these opening services are closing I can say with confidence that Christ's Mission is a Protestant institution in this city that stands for Protestantism, as such. Dr. Newman Smyth, a leading Congregational minister of New Haven, is reported to have said in a recent sermon, that the coming religion will be some form of Catholicism, and that Protestantism has had its day. I have written to him, asking exactly what it was that he did say—as this was only a newspaper report—and also inquiring precisely what he meant by the words "Protestantism" and "Catholicism," but received no reply.

Protestantism represents the religion of Jesus Christ; the word means standing forward as a witness. When we see the word "martyr" we think of some one who has been killed by persecution; but that

is not the literal meaning of the word at all. The original Greek word simply means a witness—one who stands forward to testify to what is right and true. Some persons think of Protestantism as exclusively *against* something; but it also stands *for* something positive.

Protestantism has been the shining light in the darkness; it has been a power enabling men to rise above the sensual and animal elements in their conditions into the intellectual and the spiritual realms. Christ is its leader, and He is its great ideal.

A few days ago it was stated in the papers that some herders in Oregon were driving a herd of eleven thousand sheep down a mountain. The flock had a leader—as all flocks of sheep have—and while going down the steep side of the mountain, this leader stumbled, slipped, and fell the entire distance to the bottom; and, in spite of all the efforts of the herders, the whole flock followed him to destruction. In human affairs there always are leaders. The nations of the earth have kings and rulers. It is not so very long ago that the divine right of kings was openly asserted. These men held their positions and ruled their fellows by right of birth.

King George III claimed the right to rule these colonies on that account, but the colonies declared their independence; and yet even in this country we have always followed political leaders.

We who are Protestants have One whom it is safe to follow, for Protestantism is led by the Captain of

our salvation Himself. He was the great Leader for all mankind; though He had no place on earth where He could lay His head that He could call His own, He taught as never man taught, and He is today, for all who follow Him, the Fairest among Ten Thousand and the altogether lovely—divine, and yet human. He is our leader who gave Himself for us, and said: "All power is given to me both in heaven and on earth." What for? For you and me, His followers. All power is given to Him, and if we follow Him we cannot go astray. He cannot be carried away by any force that is brought to bear against Him.

Christ's Mission stands for Protestantism and the way to God made clear by Jesus Christ for all men, so that we can look up to Him with confidence and say Abba, Father. Christ says to all men, "Come unto Me," and He has the power to save the vilest sinners—even such as are plagues to society—and to make it possible for them to say that the Divine Spirit enables them to conquer and overcome the evils of their nature.

Protestantism stands for Christ as the personal Saviour for each one of us, and for our union with Him. Roman Catholicism stands for Pope Pius X—a peasant and an unlearned man, upon whom the scholars, and many of the best men, in his own Church are making war—when he says to all mankind: "Come to me and my bishops and priests; we have the keys of heaven and we will unlock the doors of the Father's house if you will obey us. If you will not obey us, though, we will send you down to perdition."

Christ's Mission stands as a Protestant institution in this city where these dogmas of Rome are openly and boldly proclaimed by astute Papal agents. It stands unique—until a wave of Protestantism rolls over the pulpits of this nation. Will that ever happen? Yes, it will, when the humanitarian experiments now being made by some churches and other organizations in settlement work, with sociology, secular lectures on Sundays, physical culture and other "institutional" efforts for the good of the people who do not go to church have proved failures. Then these Christians will again come back to the pure Gospel of Jesus Christ and to the preaching of Protestant doctrines. We would not disparage any effort put forth by any man who tries to lighten the burdens of suffering humanity, but the Gospel of Jesus Christ is the only agency that can render any permanent help to those who need it most. These churches and settlement workers will find out, as others have done before them, that these things, without the Gospel, have little power to effect any permanent uplift or improvement in the condition of those whom they try to aid.

On this point some personal experience may be of interest. A distinguished lady called to see me some years ago in reference to the action of a priest who had denounced her for having sandwiches at a lunch provided for the closing exercises of the industrial school she carried on for the children of those employed on her estate. This was in no sense a religious effort, but was simply for

the purpose of teaching the children to sew and do other things connected with domestic economy. The closing day, with its musical and other exercises, happened to be Friday, when the Roman Church forbids the use of meat; but neither the benevolent lady nor her manager happened to think of that. When some of the Catholic children went home their parents asked them what sort of a day they had.

"Oh," said they, "we have had the time of our lives, and there was a lovely lunch."

"What did you have to eat?"

"Oh, there was cake and ice cream, and lemonade and sandwiches."

"Sandwiches? and what was there in them?"

"There was ham, and beef, and chicken, of course."

And this on a Friday!

On the following Sunday the parish priest, Father Earley, denounced this lady and her school from the altar, forbidding the members of his congregation to send their children to the sewing classes in the future.

A few days afterward two ladies came to my office, in the old Christ's Mission building, early one morning. I did not know them, when one began to tell me about this incident and what the priest had done, and she mentioned that there had been no religious exercises in connection with the school. I said to the lady: "Are you a Christian?" There was a brief pause—evidently caused by surprise at the question—and then she answered, "Yes."

I said: "I do not see how any Christians can call their employees and dependents together for the pur-

pose of being of service to them, and leave out all reference to Jesus Christ. I can understand worldly persons doing so, but I think that Christians should never forget whose they are and to whom they belong. Our Lord said that those who confessed Him before men He would confess before His Father who is in Heaven; and I do not see how any Christian can expect to do permanent good who leaves the Lord Jesus outside of the effort put forth."

The lady inquired what I would advise in the circumstances. I replied that I thought it would be well to have a reading from the Bible and a simple Gospel hymn at the opening of each exercise. Some verse or some lines of a hymn would remain in the minds of the children and bring forth fruit in future days, and perhaps be carried into their homes. While we are blessing God for all the good that is done in this world through any motive whatever—even a cup of cold water will have its reward—yet what Christians do in the name and in the cause of their Lord and Master is carried by the Holy Spirit into the hearts of the recipients and will live forever. Christians should ever be busy about their Master's business.

The ladies left without revealing their identity.

As no names or places were mentioned, and I did not know who my callers were, my remarks were only intended for general application.

A few days later this eminent lady wrote to the parish priest, giving him notice that in the future there would be a Bible reading at every session of the industrial school.

More than one conspicuous settlement worker in this city who has tried to benefit people without Christ has given up the task, and others most surely will do so, simply because no mere temporal or material benefits can supply those needs of the soul which can alone be met by the Gospel of Christ.

By-and-bye the wave of this form of philanthropy will have expended itself. If anyone thinks that the working people on the East Side who toil hard for small wages gratefully accept and respond to these benefactions, he is very much mistaken. They do not thank the donors at all, or regard them with any feelings of gratitude. They consider that as they are the producers of wealth, if they had their just rights they should have a great deal more, and now they are only receiving a small dole.

When, however, Christians will share the gift of God in the knowledge of the salvation of Jesus Christ with these people and help them to know by experience His power to save them from their sins, the Holy Spirit will help them draw nigh to Him who said, "Look unto Me, and be ye saved." Then a real permanent uplifting work will be done for time as well as eternity, because the causes of much of the present misery will be removed in the cases of individuals. For this work Christ's Mission stands.

Christ's Mission is a Protestant institution now firmly established in one of the best locations in this city. When Dwight L. Moody died some people said: "That will be the end of Northfield. He created that great institution; there would be nothing

there at all but for him." That was only partly true, as Moody made Northfield what it was because he touched both divine life and human life. I well remember going to Northfield twenty-seven years ago, when Moody held his first Bible Conference. I had not been out of the priesthood very long, and I had a knowledge of the doctrines of Protestantism and had also read the Bible. But when I heard Moody speaking from the Bible, I knew that he was giving a message from God that had passed through his own heart, and therefore it touched my heart; and from that moment I determined to give my life to the work of delivering the message of the Gospel to those who knew it not. Moody has passed away, but his great schools remain. The plant is still there with all its splendid machinery, and his sons are obtaining from the Lord's stewards more money with which to carry it on than ever their father was able to get.

I do not seek to compare small things with great, but I do say that the plant of Christ's Mission is here, and that it will remain. Here is a Protestant institution which is useful in its field of labor, and it will become more and more valuable as the years go by. I have no intention of joining Moody in the home over there any sooner than I can help. It is true that my soul will not be satisfied until I see my Saviour face to face in the Father's house. I see it darkly by faith, even now, but God has given me a work to do, and I mean to do it to the full extent of my strength until the appointed time shall come. When that hour arrives, I hope I shall find myself no stranger there.

I find this life worthy of effort and have no intention of going hence while God gives me work to do here. As I look back over twenty-eight years I find that my health was never better, or my mind clearer, than to-day. Sorrows and storms have come, but they have passed away.

Into my home came four beautiful children, who delighted our hearts and brightened our lives. But the Father in heaven said: "You cannot have those children long, the fruit of your loins. I want those fair flowers in my garden. I want them, and I want you to be free from the love wherewith you loved those children, that there may be room in your heart only for the love wherewith I love you."

And I have said, and say again now: "Thy will be done, O Lord!" I never spoke in this way in the old Mission building on Twenty-first Street, where we labored for sixteen years, and where my four children lived and died; and I refer to it now only because we have such friends with us to-day as the Rev. Dr. Samuel McBride and his brother William, and many others, who have been lovingly interested in us and this work all these many years.

But as this beautiful Sabbath day the sun shines brightly into this chapel in the new building, so in our Christian experience, and in the history of Christ's Mission, the clouds and darkness of the past disappear before the rays of the Sun of Righteousness.

This work of Christ's Mission is going on; and it will continue to go on in the power of Him whose name it bears, and by the coöperation of those who are interested in it and de-

sire the success of the principles for which it stands. I have not importuned or wearied by personal solicitation wealthy persons, even though they were Christians; but I wish that every Protestant Christian would take part in this glorious enterprise by the use of his influence and his prayers and his money.

Encourage One Another.

From Massachusetts:—There is great encouragement all along the line to work for the enlightenment and salvation of Roman Catholics, here and abroad. Hearts engaged in this work must feel that prayer is being heard and answered for this misguided and perishing people, and trust in God for them is not misplaced—bless His name! This service unto the Lord is a most important one and comprises a very large part of the Vineyard.—J. M. S.

From Ohio:—I enjoy your Magazine and like your articles, but yet I cannot help believing that the Roman Catholic power is on the increase in this country, and that the average American is asleep as to any knowledge of the ceaseless work the Roman Catholic Church is doing towards undermining our public institutions. Many of our Protestant church members seem to me to be only half in earnest about their own faith, and do not seem to fear the influences of the Roman Church. But God rules, and we can do only the best we can, trusting in Him. I hope you continue as well as usual, and that you have some encouragements mixed with the discouragements. God bless you abundantly!—E. C. B.

SEPARATION LAW IN FRANCE—CHURCH FINALLY DEFEATED.

BY AUGUSTINE BAUMANN, THE FORMER LEARNED PASSIONIST PRIEST.

JUST as I begin to write these lines the Roman Catholic Church receives another blow in France from the new law on the devolution of Church property voted by the French Chamber this month, and which, it is hoped, will be the last law in this country to settle the vexed question of Church and State.

"It is the crowning work of spoliation," and "This is the end of religion in France," are exclamations made by clerical members of the Chamber and Catholic writers. It shows exactly their view of religion. A religion cannot be a religion in the Roman Catholic mind, unless it is a State religion.

This is a subject that ought to furnish food for deep reflection in America. However specious her outward appearances may be, the Roman Catholic Church everywhere seeks to become a State religion. It is one of her fundamental principles that she should govern the State just as the State governs the people.

Protestants may at times be inclined to look upon these statements as exaggerated, but we, who have studied the ecclesiastical policy of the Popes, the Jesuits and the Dominicans, know better. France offers a practical example. Here Catholic bishops and clergymen have not acquired the habit of dissimulation as they have in America and their statement is very simple, "The separation of Church and State means the destruction of religion."

RELIGION MEANS POWER.

What then is religion in the opinion of Catholic Popes, bishops and

priests? As far as France was concerned it meant a State subvention of forty million francs a year (\$8,000,000). Religion was the possession of Church properties, rectorates, seminaries, and all the paraphernalia of power. It meant the ability on the part of the Roman clergy and hierarchy to dictate and dominate over the people, especially the ignorant and the poor, for, in the Catholic Church, the rich may think and believe as they please and practice what they like, so long as they pay handsome subventions to the Church.

The one thing which the Church feared as the result of the separation was that, by losing her official standing, the aristocratic and wealthy old French families would no longer be such faithful tributaries of their purse. Indeed, why should they pay heavy fees for marriage dispensations, for indulgences and titles to a Church which no longer enjoyed State recognition? For, it must be remembered that no matter how republican the French mind may be, in outward appearance, it is nevertheless distinctly conservative and worships anything which has the appearance of public power and State authority. As the Roman Church has lost this part of her prestige, she has lost one-half of her support, which is already evident in parliament where her adherents have dwindled to a ridiculously small minority.

It is quite true, therefore, that in the opinion of Roman Catholic clergymen religion has received a terrible blow in France. Religion which with them means money; religion,

that is, golden gifts for masses, prayers and indulgences; religion which consists in magnificent properties, rich fields, vineyards, pious bequests and State subventions, is no more!

THE LAST BLOW.

No true-minded Protestant, however, will, I suppose, regret it! The law, which, as I have said, was voted this month, was the last blow struck at the State Church in France. It disposed of all the Church funds still under State control for the benefit of hospitals and charitable institutions. The idea that all this wealth should be taken out of the hands of the clergy and given to the poor raised no less a howl of indignation than the original law of separation. But it was necessary to give a final settlement to the whole question and the Government has vigorously and unflinchingly done its duty in spite of opposition, abuse and obloquy.

The new law provides that all the funds, in whatever part of France, which were in the hands of the Church organizations and which consisted of pious bequests for masses, prayers, etc., should be devoted to charitable institutions and distributed in each commune or parish according to local needs.

To help an American reader to understand this question it must be explained that from time immemorial, that is for hundreds of years past, pious legacies of all descriptions have accumulated in the hands of certain Church organizations called the "fabrique," which in each parish constituted a kind of body of Church trustees.

The "fabrique" is a word of mediæval origin, and at first meant that the trustees in question were

chiefly to superintend the building and repair of churches. From this original purpose the "fabrique" soon came to be the depository of nearly all the Church funds and, when pious persons wished to leave bequests in their wills for masses or prayers, the sums so assigned were handed over to the "fabrique," which took charge of all property so acquired and administered it in the interests of the clergy.

INCOME FROM MASSES.

If masses were to be said, the parish priest or his assistant was allowed so much a year from the income of the property and, in many cases, this income amounted to thousands of francs. It is next to impossible to estimate how much money had been left in this way in the hands of the Church "fabriques" within the last few hundred years. The figure given is that at least two hundred million francs' worth of income from this source was distributed annually among the forty thousand priests in France, which seems a very moderate estimate.

The "fabriques" having such important sums at their disposal were early made a state institution. The members of the body, which usually consisted of five or six laymen, in addition to one or two clergymen designated by the bishop, were appointed by the State and their accounts were kept under government control.

After the separation of the Church from the State it was quite natural that the State authorities should desire to have no more to do with the administration of these pious funds. Provision was made, therefore, in the law of separation, for handing these

funds over to the associations of worship, which were to be free bodies, independent of state control, and might apply the funds to the purposes for which they were left without obliging the State to see whether the masses were said or not.

PAPAL HOPES FAIL.

But the Pope, in his tremendous mediæval zeal, refused to allow the formation of these associations of worship. His idea, and that of the Roman Curia, was that the State would close the churches, drive out the clergy, confiscate ecclesiastical property, or make an attempt to do so, and that then the fanatical masses of Bretagne, La Vendée and the rural population would rise in insurrection all over the country, upset the Government, put an end to the Republic and reëstablish a monarchy. All this was apparent from the letters of the famous Vatican envoy, Monsignor Montagnini, who was chased ignominiously out of the country just a year ago.

The calculations of the Vatican entirely miscarried. Its envoy was an ignorant little seminary minion, who understood about as much of the French people and its aspirations of liberty and deliverance from the yoke of Rome as a ten-year-old schoolboy. The Government did not close the churches. It did not expel the clergy and bishops. It did not confiscate church property. The consequence—there was no revolution and the Pope and his satellites were disappointed.

On December 23, 1906, the Government passed a law declaring that the churches would be left at the disposal of the clergy who had hitherto officiated in them and that the police

were merely to see that order was kept in them as at any public gathering. It next decreed that the seminaries, palaces of the bishops and houses of rectors, which, by the Concordat, had been made over to the State, should remain State property and that bishops and rectors should either pay rent for them or be expelled from the buildings. This was quite a different thing from expelling them from the country.

A frenzied attempt was made to arouse the fanaticism of Catholics and to start an insurrection when this decree was enforced, but the Catholics looked on with indifference and concluded that it was merely a case of downright obstinacy on the part of bishops and clergy.

LAST STAGE OF THE QUESTION.

The last stage of the question was then reached. The Government was asked what it was going to do with the remainder of the church property, which consisted of the pious funds and legacies for masses and prayers. "You must continue to administer these funds," said the clergy, "and pay us their revenue for the masses we celebrate and the prayers we say." The Government replied that it had nothing more to do with masses and stopped the payment of the pious funds.

Again the clergy tried to instigate an insurrection. "This was confiscation at last," they began to preach, but nobody listened to them. Their next step was to issue circulars all over the country inviting the heirs or descendants of all persons who had left pious bequests for masses, even three or four hundred years ago, to sue the Government. As many of these heirs were only too willing to

make money and especially as lawyers were everywhere anxious to collect fees, some twenty thousand law-suits were begun.

The Government at once decided to put a stop to this new scheme for agitation which would occupy the attention of all the courts in France for years to come. By one sweeping law it declared all these law-suits unfounded, and, further, provided that all the pious funds, capital and interest, should be applied to local charities in each parish, inasmuch as the Church having refused to constitute proper trustees for their administration, the funds had fallen to the public domain.

The blow is a cruel one to the Church, especially as even this failed to provoke the long desired insurrection and revolution. The law has been received absolutely with indifference by Catholics, and non-Catholics are rather pleased at the sudden windfall which comes to the hospitals, poor houses and charitable institutions all over the country.

A HEROIC STRUGGLE.

It is difficult now to foresee what new agitation the Catholic clergy can start against the Government and for the overthrow of the Republic. The true Separation of Church and State seems to be accomplished at last. It was a heroic struggle, on the part of the State, which took fully seven years to accomplish in the face of the numerous intrigues of Rome.

The cry of Rome throughout this fierce battle was that the State, which was managed by the Masonic lodges, persecuted the Church for the sake of plunder. This is a downright untruth. The State, so far, has not made a single profit out of the

entire transaction. When Waldeck Rousseau, more than six years ago, made his famous speech in the parliament, he emphasized the fact that the religious orders, which had established themselves in defiance of the law, had, in a few years, acquired property to the amount of one billion francs, in other words 200 million dollars, and that they were not only a constant drain on the country, but used their wealth to undermine the Republic with the hope of reestablishing a monarchy.

The Church at once cried out that what the State wanted were these 200 million dollars. It is true that liquidators were appointed, but so little has the State profited by the liquidation that, to this date, only fourteen thousand dollars have entered the public treasury. A committee of inquiry has just been appointed by the Senate to inquire into this scandalous case, for scandalous it is. The fact is, that, by substituting their friends for purchasers, and, maneuvering so as to have other friends appointed official liquidators, the religious orders have practically escaped with all their property.

TRICKS OF THE ORDERS.

In a speech made by the former Premier, M. Emile Combès, in the Senate a few days ago he pointed out one instance where the most bare-faced robbery was committed. The public prosecutor in the case of one convent was set down as having made 558 paid speeches. For each supposed speech he drew a handsome fee from the State, with the result that the whole price of the purchase went into his hands and, through him, no doubt, back to the religious order.

This accounts for the result that out of property estimated at 200 million dollars, from the figures in the official tax registry, the proceeds of the sales could amount to only fourteen thousand dollars. And all this time the Church is crying out that it is being robbed. It also complains that the public edifices for worship have been confiscated, which is another lie.

So little has the State thought of confiscating them that it has actually undertaken a new burden with which it was not saddled before the separation. It undertook to keep all the churches in repair as public monuments, with disastrous results to the public treasury. In Paris alone the extra sum required for this purpose is 2,500,000 francs.

Before the separation all the repairs on the churches were paid for out of the revenues of the "fabrique" of each church. Now, as these revenues are no longer State property but will be devoted to local charities, the cities and communes must pay for the repairs of the churches out of their own funds. The highest sum ever paid by the city of Paris towards this object before the separation was 250,000 francs; now it is 2,500,000. Yet the Church clamors that it is the object of spoliation.

ROME NEVER SATISFIED.

The conclusion to be drawn from all this is that the Roman Church is never satisfied and is a match even for the most wide-awake modern government if once she is allowed to get a foothold. Her partisans are also the most unblushing public liars. Let us suppose, out of charity, that they are not wilful liars, that it is more out of habit and a one-sided

view that they utter their untruths, but the fact is, wherever they complain of being persecuted or unjustly treated, we may take it for granted that it is simply because they are not allowed to persecute others and to exercise public power.

The moral to be drawn from all this by the American citizen is to beware of giving Rome one inch, for she will surely demand an ell. This is the purpose of the cry which the Roman clergy have raised for years in America, that they should get a share of the public taxes to keep up their private schools. It is also at the bottom of the campaign for electing none but Roman Catholics or Protestants friendly to them to public offices. And, finally, it is also behind all the intrigues going on at Washington to make use of those in high offices to obtain cardinals' hats for certain bishops, and other favors for the priests and laymen.

The Roman Church will do anything to inveigle those in power to become mixed up in some way or other with her affairs, and once she gets a footing it requires a super-human power to remove her. Let the example of France be a warning to the American people to show no favors to a Church which proclaims that, whereas she is not bound by the law of any State, she has a right to dictate her own laws to all peoples.

The day is speedily coming when Spain will follow the excellent example of France, and throw off the burdens imposed upon the people by the great horde of religious paupers that infest the country as monks and nuns.

Paris, January, 1908.

LETTER FROM PORTUGAL.

[This letter from Portugal in reference to the free course for the sale of the Bible throughout that country, secured by an important decision of the Court of Appeals in Lisbon, was received several days before the dreadful news came of the assassination of King Carlos of Portugal and the Crown Prince, his eldest son.]

LISBON, Portugal,
January 6, 1908.

Dear Pastor O'Connor:—A friend of mine in England sends me regularly your valuable publication, THE CONVERTED CATHOLIC, and to one engaged as I am in the Lord's work in this land where we see Romanism in her true colors, your Magazine is always a welcome visitor; it nerves us for the great fight against the sin, ignorance and superstition of Satan's masterpiece.

I send you herewith a copy of one of the most notable pronouncements that has ever been made in this country in favor of religious liberty. I am sure, if you can find room for it in THE CONVERTED CATHOLIC, it will call forth much thanksgiving from your numerous readers. It is headed, "A Venda das Chamadas 'Biblias Protestantes' vas se pode considerar crime." As it is in Portuguese I send you a translation, with an introduction on Portugal and liberty.

The other paper, "As Biblias Protestantes," is an extract from the well-known ex-magistrate's much-valued book, the "Manual Politico do Cidadao Portuguez." I have not time to translate it, but you will probably be able to make it out. It was Dr. Trindade Coelho who used his great influence to get the judges to give the "Pronouncement," and, a few days ago, several Christian work-

ers and I accompanied Mr. Robert Moreton, of the British and Foreign Bible Society, and presented him with a beautifully bound copy of the Holy Scriptures, which he greatly appreciated.

C. A. S.

Portugal and Religious Liberty.

A most important "pronouncement" has recently been secured in Lisbon, the capital of Portugal, which will have far-reaching consequences in connection with the work of the Gospel in the priestridden parts of this struggling country.

A frequent experience of the colporteurs of the British and Foreign Bible Society has been arrest at the instigation of a local priest who had no regard for the law of the land, and the confiscation of the books carried by him, with the usual loss of his stock under pretext of examination by the ecclesiastical authorities. The civil authorities, often not very well posted on matters affecting the legal standing of the Church, and perhaps willing to please the priest on account of his political influence, have been only too ready to allow themselves to become his tools, and thus have been over and over again the instruments of a monstrous injustice.

Quite recently a colporteur, José Alexandre, was thus treated at Elvas, an important fortified town on the east side of Portugal, near the Spanish frontier. He was "pronunciado," that is, committed for trial, but the sub-agent of the Society in Lisbon, Mr. Robert Moreton, intervened, the brother was released on bail, and the case was carried to the Court of Appeal in Lisbon, the law allowing anyone to stop proceedings in this way.

By a special Providence the three judges who had to deal with the appeal were men of open minds and friends of liberty, and in addition to this they are friends of Dr. José Trindade Coelho, whose high official position gives him great influence, and who brought to bear upon the judges the legitimate weight of his knowledge of such questions. His public utterances and private activity have entitled him to the gratitude of all friends of religious liberty throughout the world.

The following is the translation of the judgment which has not only stayed the proceedings against the colporteur immediately affected, but will form a precedent for all future cases of the kind. The editorial remarks are also notable, and will carry weight of their own in influencing public opinion, and enlightening officials throughout the country.

THE JUDGMENT OF THE LISBON COURT
OF APPEALS.

(*Translation.*)

The simple hawking of the so-called "Protestant Bibles" does not constitute the crime of disrespect to the religion of the State.

Judgment of Court of Appeal, Lisbon, October 19, 1907, on the criminal appeal, No. 1911 (Law-Clerk G. Diniz), Elvas. Appellant, José Alexandre against Public Prosecutor.

Judgment in conference in Court of Appeal:

That the appellant José Alexandre was wronged in the judicial order which declared him liable under Article 130, No. 3, of the Penal Code, on the ground of his selling publicly in the Praça do Príncipe Dom Carlos, in the city of Elvas, books of the Evangelical Protestant religion (page 4), especially Bibles:

1. Because the so-called "Protestant Bible" contains no word or pas-

sage that is not found textually in the Catholic Bible, and therefore, manifestly, there is not, nor can be, in the Protestant Bible any doctrine contrary to the fundamental principles of the Catholic faith;

2. Because the said José Alexandre was nothing more than a simple hawker of books, in whom therefore it cannot be presumed that there were any intentions of propaganda against the articles of Catholic belief, or any attempt at proselytism or conversion to a different religion or sect condemned by the Church;

3. Because, seeing that the Protestant Religion is permitted in Portugal under Article 6 of the Constitution, the sale and purchase of suitable books needful for those who profess that religion, cannot be prohibited; and indeed, there is in this kingdom a very old agency or branch of the British and Foreign Bible Society, whose central office is in London and its branch office at No. 32, Rua das Janellas Verdes, Lisbon, which branch prints and sells these books, and said José Alexandre was an agent thereof;

4. Because it is laid down in the Constitution, Article 145, paragraph 4, that no one can be persecuted for religious reasons, so long as he respects the religion of the State and commits no offense against public morals, and, as has been shown, there has not been in this case any offense committed against either the State religion or public morals, and in fact, it is very desirable that Catholics should follow the example of the Protestants and circulate their Bible in perfect editions and at a low price, as are generally those of the latter, which are used, in the almost complete absence of any others, by Catholics themselves and by students, as is well known.

There is no objection to what has been herein set forth to be found in the passage referred to of the Council of Trent, regarding it as a law of this kingdom, without any restriction, because the civil power did not

relinquish its prerogatives and rights in the Royal Order of September 13, 1564, and therefore the Council of Trent can only be considered as giving the law in this country when it is not in opposition to the national legislation subsequent to said Council, and therefore to the related criminal legislation, which has to prevail over the Order of March 21, 1853, quoted in the institution and judicial order under consideration, which, if it had to be here applied, would force the case to be tried in a criminal court only after the ecclesiastical court had imposed the penalties imposed by said Council.

Therefore the undersigned grant the appeal and revoke the judicial order appealed against and order the judge *à quo* to substitute for the order another which shall command the case to be dismissed on the ground of no offense.

No costs, inasmuch as the Public Prosecutor is not liable to them.

HORTA E COSTA,
B. VEIGA,
COSTA E ALMEIDA.

Lisbon, October 19, 1907.

Here follows an editorial comment on the foregoing decision, taken, like the above, from the official *Gazeta da Relação*, of October 31, 1907, the organ of the Court of Appeal.

The decision we have here published, which, we say it with pride, ennobles the pages of this Gazette, is not only an honor to the learned and illustrious judges who delivered it, but it reflects equal honor upon the whole of the judicial class and upon the nation itself.

It was high time that the courts of a civilized and liberal country, naturally tolerant, should repudiate, as these exalted judges have done, the almost barbarous treatment which the colporteurs selling the so-called Protestant Bibles have received, besides being deprived of their goods and liberty. Not infrequently victims of the ignorance of the people

set in motion and manipulated by the intolerance of those whose strict duty it is to be a mirror of toleration and an example of Christian charity, these men have failed to find even from the local authorities the protection which they had a right to expect; but have, indeed, suffered at their hands the injustice and inconvenience inseparable from the legal proceedings which they have instituted against them—proceedings which were as absurd as they were iniquitous, besides doing serious injury to our national reputation as a civilized country.

It was Dr. Trindade Coelho, another judge, who first, in his "Political Handbook of the Portuguese Citizen," dealt with the question of Protestant Bibles, stupidly accused of being "false" or "falsified," and he did so with boldness, loyalty and historical truth. He demonstrated that said Bibles contain no word or proposition that is not found in the Catholic Bible. This service, rendered by Dr. Trindade Coelho to the cause of liberty of conscience and popular education, was received, as might be expected, with the liveliest sympathy in Portugal, and with the greatest enthusiasm and thankfulness in the English press.

On account of its strictly legal doctrine and its liberal and tolerant spirit, the decision we have published is one of the most notable ever given in Portugal; and while, as we have said, it honors the illustrious judges whose signatures it bears, it also honors the learned Treasury judges connected with the Court of Appeal in Lisbon, Dr. José Paulo Cancella and Viscount de Ferreira Bima, who declined to appeal against the judgment because they considered it sound in principle.

It now becomes the duty of the public press to make known in their columns the terms of this valuable decision; by so doing they will render splendid service to the cause of liberty and the education of the people.

Washington and Lincoln.

In this month occur the birthdays of the two men whose name and fame as emancipators grow greater and brighter as the years roll by. Washington emancipated the colonies from British rule, and Lincoln emancipated four millions of a race held in slavery. It is well that their names should be held in reverence, and that their achievements should be again brought to mind every year,—all the more because eternal vigilance is the price of liberty and the enemies of freedom in our land never showed a more menacing front than they do to-day. Of all these foes the most astute, the most unscrupulous and the most ruthless is the Papacy. One of the reasons why it concentrates its energies upon this nation is because its real grip on European politics and politicians has gone, even if the German Emperor and the British Premier do recognize the Pope's existence now and then to serve some political exigency of the moment; and just as the Prussian general, Blucher, remarked to the Duke of Wellington on their triumphal entry into London after Waterloo: "What a magnificent city this would be to sack!" so the gang of Italian grafters that controls the Vatican appreciates the almost infinite spoil that can be wrested from this nation in wealth and political power if they could only get their greedy hands upon it. If their chance of dividing the country as an inheritance lay solely with the Catholics of various nationalities in the United States, they would have little for their pains except their labor. But unfortunately they are able by cajolery or intimidation

to control politicians who are either "accommodating Protestants" or who have no religious convictions at all, and who promote the purposes of the hierarchy either by votes or by abstention from voting, as the case may be. Protestant employers of labor tolerate the interference of priests in some cases and in others give money for various Catholic schemes because they think they will derive personal benefit from so doing. It seems next to impossible to make the American people understand that so far as the hierarchy is concerned, it is a body the first purpose of whose existence is to obtain political power in every country for the enrichment, first of itself, and then of the Papacy. Its success in any country means the extinction of civil and religious liberty, the closing up of the fountains of knowledge, and the stifling of the intellectual, moral and economic life of the nation. Spain, Portugal and Austria afford excellent examples of these things. In almost every department of American public life, the sinister aggressive energy of the Jesuits is felt, and the spirit that inspired Washington and Lincoln is needed by all those who would resist the organized agents of Rome and their efforts to subjugate our land to the temporal as well as spiritual rule of the Pope of Rome.

And if we let the spirit of Washington and Lincoln work itself out in action at the right time taken in the right manner we shall accomplish similar results.

From Vermont:—I think your work will rank near the head of the enterprises for the best interest of our country.—E. H.

Rome in American Politics.

IN the *North American Review* for December, 1907, General Henry C. Ide, recently Governor General of the Philippine Islands, says, in an article on "Philippine Problems":

When Archbishop Harty, the highest religious authority there, was recently in the United States, he stated, in a published interview: "It would be a burning disgrace for the United States to abandon the Philippines. I want to use that word. It would be a shame." That this consideration affected the Catholic vote in the last Presidential election in the United States is a matter that cannot admit of doubt. And it will affect future elections. The Church fears confiscation, such as has occurred in Mexico and in other Latin countries, if the protecting power of the United States be withdrawn.

It takes the mind of the ordinary American citizen a little time to grasp the full meaning of this portentous utterance by a man whose qualifications to speak on the matter are beyond question.

Put into a few words, it means that the Government created by Washington and the Fathers of our country, the Government of Lincoln and Grant, has become in the Philippines a bulwark to the Papal system of autocratic civil and religious despotism, protecting it against the efforts of the Filipino people, who wish to throw off the Papal yoke as France and Italy have done, and as practically every other Catholic country is struggling to do to-day.

It means that this great republic, one of whose foundation stones is the separation of Church and State,

is upholding the power of an Italian ecclesiastical potentate who represents the most tyrannical despotism that the world has ever seen, and is helping the hierarchy to rivet that tyranny more firmly upon the necks of a people striving to deliver themselves from it. It means that the nation that stands before the world as the very embodiment of civil and religious liberty is using all its might to maintain in power those who live only to crush out liberty wherever they may find it.

The Roman Catholic countries certainly ought to know, and do know, what Rome rule means, and there is not one of them that would make a compact with the hierarchy as the administration at Washington has done. They know what that politico-ecclesiastical machine is. Are our rulers in Washington purposely blind to the conditions inherent in Roman Catholicism which have compelled the Catholic nations to deprive the hierarchy of so much of their power?

Governor Ide, who, by the way, last year gave his daughter in marriage to Bourke Cockran, the Roman Catholic lawyer and Tammany Congressman, says that the Catholic vote was given to President Roosevelt in 1904, because our Government interposed in the Philippines to save Roman Catholic interests, thus preventing the emancipation of the people from that Church which has for centuries kept them in degradation and ignorance. The Filipinos would "confiscate" the Church property, as the French, Italians and Mexicans have done, in order to regain possession of that which has been

wrung from them by fraud, oppression and cruelty.

What would be said by Americans if the Governments of Protestant England or Germany intervened on the Pope's behalf in the affairs of France in order to obtain Roman Catholic votes to carry certain measures through Parliament or Reichstag? The Roman Church has not been a blessing to the Filipinos in the enlightenment and progress so characteristic of our age; they would rid themselves of this incubus. We will not let you, says the Administration at Washington; you must continue Roman Catholics, or at least we will stand by the bishops and priests there, to perpetuate their rule over you. It would not be good for you to be free from Rome rule—though every progressive nation has been emancipated from it.

Governor Ide said that the Catholic vote which was so effective in the Presidential election of 1904 will be as potent in 1908. A despatch to the *New York Times* from Milwaukee, Wis., January 26, 1908, says:

"The Rev. H. F. Fairbanks of St. Patrick's Roman Catholic Church, said to-day:

"The majority of Catholics are favorably inclined toward Secretary William H. Taft. His attitude toward the Church in the Philippines has won their regard. If he should run this year, I believe that he would be the choice of the Catholics."

On January 20, Secretary of War Taft appeared before the House Committee on Insular Affairs at Washington, which had under consideration the claims of the Roman Catholic Church in the Philippines for \$2,500,000, for alleged damage

to Church property by United States troops during the Spanish War. Colonel J. A. Hull, Judge Advocate, Department of the East, who accompanied Mr. Taft, was chairman of the army board on Church claims, and the report of the board recommended that the Church claims be paid \$363,000, in full.

Secretary Taft told the committee that in his opinion the United States would be getting off cheaply if it allowed twice the sum named by the board, or paid the Church at least \$500,000. He explained that the Roman Catholic Church in the Philippines, being self dependent, is in a low state financially, all of its revenues being derived from inhabitants of the islands, themselves, as a rule, very poor. He thought, especially in view of this condition that the United States should show more liberality than contemplated by the estimate of the army board, and, that, at least to some extent, the damages resultant of our occupancy of Church buildings should be made good.

Storer a Papal Agent.

The Harvard Union, Cambridge,
Mass., January 24, 1908.

To the Editor of THE CONVERTED
CATHOLIC.

Dear Sir: I have just been reading your excellent January number of THE CONVERTED CATHOLIC in the Harvard Library, and was interested in your article on Catholic schemes in New England, but especially in your reference to the Storers.

About a week ago Bellamy Storer spoke to the Catholic Club here at Harvard, and as the meeting was open to the University, I attended.

His topic was "Reminiscences of Spain." After giving some pleasant characterizations and anecdotes of Spanish life, he told us of some riots in Madrid, and how beautifully he showed his true American principles of non-interference with foreign affairs and separation of Church and State.

It appears that these riots were in hostility to the convents, and were creating much disturbance — all caused, as Bellamy said, by "paid political agitators." One convent, in particular, was he interested in—the one where he attended church, and his wife was one of "their society." The rioters had broken the windows of this convent and scared the sisters dreadfully, utterly overlooking the fact that the American Minister worshiped there. Bellamy and his family were to leave Madrid shortly for a vacation, and he was wondering where he would leave the keys of his house. He thought of the good sisters; so he went to them, turned over his keys and told them that if the rioters got too bold, they should move into his house and hang out the American flag; that would afford them ample protection. The priests and sisters assured him that he had done the very best thing possible for them, and they were effusive in their praise of the kindly foreign official.

Surely President Roosevelt never did a better thing than to lop off the diplomatic head of this watery-mouthed hypocrite, who delighted to hob-nob with a corrupt clergy and misrepresent the fundamental conceptions of American government.

Storer took good care to ask the reporters present to strike out any reference to this incident — "it

wouldn't look well in the papers," he said—thus unconsciously admitting his hypocrisy. But I was sure you would be glad to give it to your readers and show up another shady trick of a Roman Catholic politician.

Yours very truly, — — —

The Monastic Invasion.

Mr. Edmond Kelly, a distinguished lawyer, who was formerly a lecturer at Columbia University, and who has spent several years in France—where he achieved distinction as "the American Lawyer"—is on a visit to this country. Soon after his arrival he gave an address at the Patria Club, in this city, on "Church and State in France," in the course of which he said:

Every steamer on which I have ridden across the ocean from Europe to this country has brought many monks and nuns. I think this country is large enough to digest all of them, but so subtle is the influence of the Church over the consciences of men that I sometimes wonder if we are ever going to have a squabble between the Church and State in this country.

You know what happened when the Pope interfered in home rule, but we will out-Irish the Irish if any such thing is ever attempted in this country. No church, Catholic or any other, will ever be allowed in America to stand between the citizen and his liberties.

In the fourth century the Emperor Constantine brought the church into power and prosperity, and the more it gained in prosperity and power the further it drifted from the teachings of Christ. Constantine adopted Christianity as a measure of political expediency. He made the Church the Tammany Hall of the Roman Empire and united Church and State for the time.

Napoleon in the Concordat allowed

the Pope to appoint the French Bishops, but from a list prepared by him. Then with the creation of the republic came another squabble on the question of education. A bill was introduced creating a common school system similar to that in this country, and providing for the expulsion of the Jesuits. But the Church had such a hold on the Government that the expulsion measure failed. Then the Jesuits were expelled anyway.

The Dreyfus case was simply a fight between the Church and the State, with the Church fighting in its last intrenchments. Dreyfus would be on the Isle du Diable yet had not Capt. Henri committed suicide. Then the answer came out. The Jesuits had every officer of the army in their power.

Mr. Kelly then gave the history of the Chartreuse monks, and of their expulsion from France.

State Above Church.

This item of news from Berlin will be read with interest:

The recent edict prohibiting Roman Catholic students from attending the lectures of Prof. Schröers of Bonn University has been rescinded by Cardinal Fischer, the Roman Catholic Archbishop of Cologne. This result was brought about by a conference between the Cardinal and the Prussian Minister for Education. It is said that the former was informed that, by issuing such an edict, under Roman Catholic auspices, he was interfering with affairs of State.

Even the central organ of the Clerical Party, the Cologne *Volkszeitung*, points out that, in interfering with the freedom and independence of the State university, the Roman Catholic Archbishop entered upon a dangerous path, from which he will with difficulty extricate himself. *The National Zeitung* says that the Roman Catholic prelates seem to have lost their heads over the papal encyclical, and that they issue decrees without duly considering the consequences.

The despatch also announces a case of excommunication from Southern Germany. It appears that about three years ago Dr. Thaddeus Engert, a priest officiating at Ochsenfurt, wrote some critical studies on Biblical subjects that showed him to be friendly to reform. He has been summoned by the Bishop of Wurzburg to submit to the rulings of the recent Encyclical on modernism, and excommunicated because of his refusal to do so.

Japan Opposes Rome.

A recent press despatch sent from London, announced that difficulties of a somewhat serious nature have arisen between the Japanese Government and the Vatican over the proposed Roman Catholic university in Tokio for the purpose of bringing the people of Japan under the spiritual and intellectual tyranny of the ignorant Pope, Pius X. It appears that in the spring of last year the Pope authorized the establishment of this institution, directing the head of the Jesuits to put the work in the hands of English and American members of the order. It is possible that the Japanese have, in the meantime, been looking up the Jesuit performances in their country two hundred years ago, and have wisely decided not to take any risks of a repetition. A class of teachers that the French Government expelled from the country would hardly be deemed a desirable acquisition by any country except this one and Great Britain, and the Pope's recent Encyclical on modernism will not appeal very favorably to the progressive men who rule the land of the Rising Sun.

Rev. Dr. Stafford.

The death of this Roman Catholic priest recently is referred to in the following letter from our Washington correspondent:

I sent you the papers in which there were many notices concerning Rev. Dr. Stafford's death, that you might see the unusual regard in which he was held by many of our Protestant pastors and people. He was indeed in all his expressions and life outside his own ritual a very liberal Roman Catholic priest, and I allowed myself to entertain very strong hopes that he would come out of the Roman Church, and ally himself with you in the reform work, his death being a real disappointment to me.

He was at Atlantic City last summer for his health. Early in September it was understood here that he would return much improved physically. Then I made an effort to interest him in Christ's Mission, and sent him some carefully selected *CONVERTED CATHOLIC* Magazines with a letter, of which I retained a copy; and as I would like to have you see just what I said to him, it is here transcribed for you. In a few days I had a very polite note from Dr. Stafford's secretary, "Father" Doyle, thanking me and saying that he had laid them in the Doctor's desk and would call his attention to them on his arrival home. I think Dr. Stafford was only able to conduct one preaching service in his church, St. Patrick's, after his arrival, his health constantly failing till the operation was performed, death ensuing.

Of course we can never know what his feelings were as he neared the end, but I cannot help thinking that

he knew too much of the Gospel message to believe that his only way to heaven was to be through purgatory!

LETTER TO DR. STAFFORD.

Rev. Dr. Stafford:

Dear Sir:—Pardon one who is a stranger to you for taking this liberty. I had the pleasure of listening to your admirable address to the class of graduating law students of George Washington University last year, and am always interested in the press notices concerning the various social and literary attractions which have been made brighter by your ready thought and gracious speech.

Your genial spirit and scholarly attainments are felt by all who come under their influence, and so I feel that even I may no longer hesitate to ask you to give your kind and prayerful consideration towards the removal of the very serious difficulties which arise in the minds of many devout Christians as to whether the whole Bible, the Old and the New Testaments called the Word of God, shall be placed indiscriminately in the homes of the masses to be used and studied according to the light of their own consciences or not.

In teaching of the Father, what could our Lord Jesus have meant when He said, "I speak to the world those things which I have heard of Him"?

I have had the great privilege of much travel and years of residence in foreign lands, my husband having been one of the earlier officials of our Government to occupy the Yokohama Consulate. Similar occupations gave us also temporary homes in Europe. I have known much of the various religions of the world. I have been entertained by the hos-

pitable monks on Mount Carmel, and learned the curious origin of the world-wide scapular.

Some years ago, I became acquainted with the work of "Christ's Mission," founded and carried on by Father O'Connor in New York, and became a contributor to the Magazine, the name of which is what the Editor calls himself. I like the spirit of Christian love manifest in all Pastor O'Connor's editorials, and general management of the Magazine. The accompanying package I greatly desire you will thoughtfully and patiently examine.

How can the many differences of opinion in our churches be so settled that we shall all be one in Christ?

With kind regards, Yours very respectfully,

M. C. M. F.

[Dr. Stafford was known as a Shakespearean scholar, and was in request for readings and recitations in select circles in Washington.

He was one of the accomplished priests of Rome in that city. In our correspondent's fine letter the religious features of THE CONVERTED CATHOLIC are so courteously and sweetly pointed out that we would fain believe this talented priest in reading the copies sent to him found some articles that would lead him to a clearer perception of his relation to Christ the Saviour. In sickness and the hour of death the distinctive doctrines of the Church of Rome—Marianolatry, priestly power to forgive sins, use of holy water, indulgences, purgatory—are not seriously considered by intelligent people. The superstitions of youth may cling to them in a vague manner, but if they have read the Bible and studied the New Testament in a devotional spirit, they also may be saved.]

Greetings from Friends.

From Xenia Theological Seminary comes the following letter from one of its learned professors who by observation in Europe as well as by study understands what Roman Catholicism is:

My Dear Mr. O'Connor:—Enclosed please find the renewal of my subscription to THE CONVERTED CATHOLIC for the current year, 1908.

During the past year I have read the periodical with great interest, I assure you. There is no publication with which I am acquainted which so faithfully and yet candidly presents to the public the true significance of the purposes of the Roman hierarchy in our country as your Magazine. You understand what is going on in France, in Austria, and in Italy, and you have no hesitancy to publish the facts. Few papers in the United States do so—why, you and I have a pretty clear and definite notion as to the reason—the public press of the country seems to be under the "thumb" of the hierarchy, and hence it publishes just so much as it is permitted to, and no more.

May the blessing of the Lord rest on your good work and give you many seals for your ministry.

Believe me very cordially yours,
WILLIAM G. MOOREHEAD.

A gentleman connected with the War Department in Washington wrote, in renewing his subscription last month: "I could not think of getting along without your delightful publication."—D.

A learned jurist writes from Michigan: Find herein my subscription for THE CONVERTED CATHOLIC for 1908. Your Magazine is a power.

J. R. C.

True Christianity.

BY REV. WILLIAM J. ERDMAN, D.D.,
GERMANTOWN, PA.

It is a fatal mistake to look upon Christianity as only a system of morals or source of high ideals or the mere equivalent of the golden rule. Christianity is more than conduct; it consists of facts, things done; ethics of things to do; and in the Christian life the things to do spring from a belief in things done, in essential realities.

There are two facts, chief and supreme with God, and which He regards with an infinite jealousy—the deity of Jesus Christ and His death for sinners as the expression of the deepest thing in God, even love. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." *Apart from these facts there is no Christianity, and there are no Christians.*

In the light of these facts, it is evident that merit from good works and humane deeds cannot avail before God, painful self-denials cannot be a substitute for the Son of God as the propitiation for sins, noble character cannot reinstate man in the lost fellowship of God.

It is equally a great mistake to view Christianity as a code of ethics or the revelation of noble ideals, to draw comparisons favorable to the systems of morals of non-Christian nations, and claim that their teachings can form as perfect a character and produce as good fruit in the individual and national life as Christianity, and that there is therefore no need of the latter for such nations. Even if this were true, there is no more redemption for such

peoples thereby, than for similar moralists in Christendom.

Let Prof. Max Müller testify: "I have devoted as much time as any man living to the study of the sacred books of the East, and I have found the one keynote, the one diapason, so to speak, of all these sacred books, * * * the one refrain through all, to be *salvation by works*. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money must be our own works and deservings. Our own Holy Bible, our sacred book of the East, is from beginning to end a protest against this doctrine."

Christianity is a redemption from God, not good works of men.

Dear Brother O'Connor:—Please find my subscription for THE CONVERTED CATHOLIC for 1908. I earnestly wish for you still larger success and even richer blessing in your God-appointed and God-honored ministry in the years to come, than in the past twenty-eight years. It is my prayer to God that the year 1908 may be the best of all on account of the number of souls won for Christ from the darkness and death of sin.—I. C. R. (New York.)

From Utah:—You will better understand my appreciation of the work in which you are engaged, when I tell you that my early life was blighted by the evil influence of that church whose presumption, hypocrisy, and errors you are so courageously, ably and successfully exposing. May God constantly increase your power to prosecute the noble work in which you are engaged is my earnest prayer.—E. J. H.

GERALDINE DE LISLE; OR, TRIED AND TRUE.**CHAPTER XVI (Continued).****A RETURNED ABSENTEE.**

"Now, Forster, you are commencing the old story; blaming the unfortunate Catholics for all the sins and miseries under the sun. I wonder that a religious man like you can be so uncharitable."

"I have not formed the opinion lightly, Neville. I find a similar degradation, more or less, in every priest-ridden country. Compare, for instance, the spotless cleanliness of Protestant Holland, with this, or any other Roman Catholic country, and you must acknowledge that I have good grounds for my assertion. You Englishmen, it seems to me, are often wilfully ignorant of the true nature of Romanism; and your eyes will only be opened when you learn the lesson by dire experience."

"I suppose you would be delighted if I got a shot or two from behind the hedge, in support of your theory," observed his companion, laughing. "But, listen! I hear a car driving up to the door. It seems we are to have an addition to our party. What unfortunate wretch can be abroad such a night as this?"

The stranger, who was presently ushered into the room, looked rather formidable at first, being muffled up in a capacious military cloak. When he had divested himself of his wraps, his appearance was so gentleman-like that Mr. Forster, moving a chair towards him, remarked that the weather was very inclement, and, stirring up a cheerful blaze, rang the bell for a fresh supply of fuel.

The new-comer, after a courteous reply, relapsed into silence. After warming himself at the fire for a few moments, in a sort of absent manner, he seemed to awake to a sudden sense of his unsociability, and, drawing two newspapers of recent date from his pocket, civilly offered them to Mr. Forster and his friend. Then, seating himself at a little distance, and covering his face with his hands, he appeared wrapped up in gloomy meditation.

Disappointed at the stranger's reserve, and pitying his manifest disquietude, Captain Neville and Mr. Forster turned their attention to the perusal of the *Times*, which proved a great treat, as they had not seen a newspaper since leaving home; and for about half-an-hour silence reigned. Having exhausted that source of entertainment, they drew their chairs nearer the fire, and commenced an eager discussion on politics and foreign diplomacy. Their conversation next turned upon the details of a flagrant agrarian outrage in an adjoining county, which had been narrated at some length in the newspaper, and proved, by unmistakable evidence, to have been instigated and abetted by the parish priest. In spite of the clearest proofs, Captain Neville persisted in maintaining the innocence of the latter.

"It is," said he, "I am sure, abominable injustice to blame the priests

for such atrocities, and only vulgar prejudice on the part of the Protestants."

Mr. Forster was about to reply, when the stranger started from his reverie, and with a glow of indignation mantling his cheek, observed with earnestness:

"Excuse me, sir, for the liberty, but I cannot allow that statement to pass unheeded. You must know but little of the real character of the Romish priesthood, and have probably only viewed it in the 'sheep's clothing' it assumes in Protestant England, and which so effectually conceals its true nature from the unwary and unsuspecting?"

"You are an Irishman, I presume," remarked the captain slightly shrugging his shoulders, "and all your countrymen that I have met with seem to have the same opinion. Excuse my plainness, if I say that in this little island people are disposed to be narrow-minded, and are not fair judges of the priesthood, where they are probably represented by some unworthy specimens."

"I am an Irishman, it is true," rejoined the stranger, "but I have likewise been on the Continent and elsewhere, and have therefore had some opportunity of enlarging my ideas on that and other subjects. The conclusion I have arrived at is, that the whole system of Romanism is based upon unsound principles. For instance, by what right, human or divine, should any one be persecuted for his opinions, as long as he is honest and well-conducted? What right has a man in the confessional to pry into family secrets? And, still more, what right have they, under the cloak of religion, to rob orphans of their inheritance, and lure young innocent creatures into those odious prisons they call convents?"

"One hears such stories now and again," said Mr. Neville, "but I have always regarded them as mere sensational tales got up by fanatical Protestants."

The stranger fixed his eyes upon the young officer for a moment, to see whether he was in earnest, then exclaimed with an energy that startled his hearers: "Do you really think that they are imaginary tales? A living witness of their reality is before you! I was born a Romanist, and brought up in that Church by strict and religious parents. I went to India with my regiment, and being wounded in the mutiny, and my father having died during my absence, I left the army, and returned to take possession of my estate. For the benefit of my health I made a detour through Italy, and there became acquainted with several ecclesiastics of rank, some of them connected with the Papal court, who were constant guests at the houses of my English and Italian acquaintances. Up to that time, though I had never been very devout, I had some faith in my native creed; but what I saw and heard from those men completely uprooted any credence in the truth and sincerity of the Church of Rome. I returned home to find—what? Strangers in my ancestral halls; one sister buried in a convent; the other—the playmate and companion of my childhood—made away with in some mysterious manner; and all through the machinations of a crafty

priest, who, believing I was dead, joined with a cousin in taking possession of my inheritance, and has, above all, robbed me of my darling sister!"

There was a momentary silence. Captain Neville, notwithstanding his prejudices, possessed a kind heart. He reproached himself for his thoughtlessness, and deeply pitied the injured man. Mr. Forster's indignation was so great that he could scarcely find words to express his horror at the recital. With consideration for his feelings he wisely restrained himself till the stranger's emotion had subsided. Expressing his sympathy, he eagerly asked if anything could be done to discover where his sister was, assuring him of the intense satisfaction it would afford him to render any assistance in his power.

The stranger wrung his hands with earnestness, as he replied:

"Most grateful do I feel for your kindness, but I doubt the case is hopeless. If, as I fear, she is entrapped into a convent, what redress have I? I could never ascertain the place where she is lodged, and if I did, it would, I am persuaded, be impossible to get her out of it. As for the property, of course, I shall have no difficulty in proving myself the rightful heir; but what good will it be to me without my poor sister? If I cannot trace her, I shall shut up the place, or sell it, and become a wanderer for the rest of my days."

While Mr. Forster thought over the possibility of assisting his new acquaintance, his eye fell upon one of the newspapers, and he saw the address of Sir Edward De Lisle in the corner of one of its pages. He inquired how long it was since he had heard from his missing relative, and where she had been residing when last she had written to him.

"That is the strangest part of the story!" replied Edward De Lisle (for it was he). "After I left home she wrote to me constantly for a long time, and then suddenly ceased, for no apparent reason. Father Adrian told me it was in consequence of a rumor that I was dead; but he has told so many lies that I do not believe anything he says now."

"The reason I inquired was that a young lady of your name lived in our neighborhood for the last few months. Mr. and Mrs. Williams, in whose family she resided, are great friends of ours, and my sister frequently visits them."

"How could my sister be living in the house of Protestants? My mother was extremely bigoted, and would never have permitted it."

"I have heard my sister say the young lady was a convert from the Church of Rome, and had to leave home in consequence, so I feel convinced she must be your sister. Though I saw her but once, I can detect a strong family likeness between you."

"Then perhaps she is safe with the family you allude to, after all!" replied Edward, joyfully. "Father Adrian would give me no information about her, and spoke so evasively I was persuaded he had entrapped her into some religious establishment."

(To be Continued.)

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SEVENTH SERIES.

XIV.

331 WEST 57TH ST., NEW YORK, FEBRUARY, 1908.

Sir:—The intellectual men in your Church continue to make war on the Roman dogma—that body of doctrine compiled by ecclesiastics who did not scruple to pervert and misinterpret the Scriptures and to forge documents in order to give color to the claims of the Roman system to be the only true Church of Christ and to be supreme and absolute in the government of men and nations. These intellectual Catholics are led by priests in the various countries of Europe. Only a few of them have affixed their names to the declaration of their sentiments of hostility to the dogmatic teaching of the Roman Church, and these have been either "deprived of the sacraments" or excommunicated. But so many priests have published their protests anonymously that the Pope has become alarmed at the dissensions in his Church and has excommunicated them wholesale—that is, without knowing their names, he has excommunicated them and all who read their writings. At this, of course, these liberal Catholics—or "Modernists," as they are styled in the Papal Syllabus and Encyclical—laugh cynically, for Papal anathemas excite only ridicule in our time. In days gone by—and not so very long ago—the Pope could enforce his excommunication by the imprisonment and even death of the offender.

Father Tyrrell, the noted English Jesuit, though no longer a member of the Order, and deprived of the sacraments, continues to write, as in the *Hibbert Journal* for January, 1908, in condemnation of the Papal claims—as, for instance, "that all the institutions and dogmas of Catholicism were the immediate work of the historical Christ, and that even the Hebrew patriarchs were familiar with Mary's Immaculate Conception." He further says in the same quarterly journal, that these Papal pretensions "are backed up and made practically effectual by men morally and intellectually unscrupulous, the monopolists of an effete educational system, the defenders of a narrow class-interest; by men who feel instinctively and rightly that Modernism will eventually spoil their market, curtail their revenues, deprecate their importance and disturb their tranquillity in a thousand ways."

Thus does this out-spoken Englishman refer to the Jesuits, from whom he is now separated. "If," he goes on to say, "there is a very small percentage of learned priests, it is in spite of, not because of, the system. They have made themselves. As long as their learning is in fields remote from the widespread territory of theology, they are invoked as witnesses to the compatibility of Catholicism and intellectual freedom. Those, however, whose thought and research have any actual bearing on their professional interests as priests fare badly. To count them is almost to count the Modernists."

Father Tyrrell has fared badly at the hands of the Jesuits and other defenders of the Papal autocracy for attacking the dogmas of Rome that have no basis in reason or Scripture. He has been forced out of their company, but he hits back at them with the brilliancy of the scholar and the vigor and tenacity of the Englishman. "With isolated facts and instances," he says, "they deal as with the isolated texts of Scripture from which, regardless of context, they deduce their dogmatic conclusions. Of the cumulative argument; of the historical sense; of the reasonings that defy syllogistic statement their method knows nothing. For them the truest notions and judgments are the most abstract, the most remote from undefinable concrete reality. Even of patristic and mystical theology, of the past teachings of the Church, their knowledge is usually limited to little scraps used in text-book controversies."

It is no wonder to anyone who knows what Roman Catholicism is that Father Tyrrell should have been excommunicated; the marvel is that he does not voluntarily renounce the whole system as "the masterpiece of Satan." The French, German and Italian priests who have attacked the Papal dogmas without affixing their names to their publications, though they have incurred "wholesale excommunication," have taken the matter more philosophically than the Englishman. An Italian priest, one of the authors of the anonymous book that called forth the excommunication by the "peasant Pope," Pius X., in an interview published in *L'Italie*, a French Catholic journal in Rome, said he continues his clerical duties—saying mass, hearing confessions and giving absolutions, as usual. "Why not?" said he; "the excommunication does not worry us. The Encyclical or Syllabus is not an infallible document, simply directive, and we had a right to correct its errors. In these documents the Pope accuses us of errors we have never held, charged against books he had never read. The decision against us is of an angry and misjudging verdict and is a nullity. The decree has no value, since it is based on a false and erroneous examination, and is a stroke of lightning that hits nobody. He has named nobody, and conscience is tranquil. His passionate sentence against us is plainly unjust, and his excommunication does not touch us. Our conscience is at peace, and we shall say mass every day and follow it with a prayer for the Pope, that the Lord will clear his mind and free him from those enemies who surround him and abuse his good faith. So we pray for some one who will plunge the Pope into a Pool of Siloam, where the angel will cleanse him of the prejudices against the Modernists from which he suffers."

Thus the war against the Pope and his dogmas goes on in his own household, and even Catholic journals give wide publicity to these attacks on the "infallible head of the Roman Catholic Church." As a house divided against itself cannot stand, so we may expect the Church of Rome will be much weaker after these attacks. It is the Lord's doing, for that Roman monster has stood in the way of the liberty and progress of the human race for over a thousand years. The Reformation of the Six-

teenth Century liberated the minds and freed the consciences of millions, and brought them into right relations with God through the preaching of the Gospel that saves without pope or priest. But many more millions remained in bondage to Popery; and those of our generation have yet to learn that they can have access to God and to His message of love and liberty in the Bible. Oh, that the Protestant Christians of our day would see the open door for the evangelization of the Catholic peoples in every country where Romanism has kept them in ignorance of the truth!

What part have the American adherents of the Papal system in the warfare against Romish dogmas by the intellectual men of Europe? That is a question which you could answer, Cardinal, if you would give an honest, straightforward reply. At a meeting of the hierarchy in Washington recently you and your brother bishops declared you had no sympathy with Modernism, and in a joint letter to your master the Pope you endorsed his condemnation of liberty of thought and freedom of discussion. Your language may not have been as coarse and vulgar as that which emanated from the Vatican against the brightest minds and bravest hearts in the priesthood—at least in that part given to the press. But it is well known to all who have intimate knowledge of the methods of the controversial defenders of Roman dogmas that the most opprobrious terms are used by these ecclesiastics. The personal characters of their opponents are aspersed, their reputations assailed, their motives impugned, their statements distorted, and their actions misrepresented—in the vilest, the most scurrilous, the most abusive language that could be employed.

The intellectual and cultured Catholics, priests or people, do not indulge in such language. But it is remarkable how even Protestants who consort with the Jesuitical sort of Roman Catholics and favor and patronize them—for a purpose—fall into their ways of looking at things and soon learn to use their language of vituperation in dealing with their opponents. History affords many instances of this; and we find in the every day experience of life that such Protestants outdo the Jesuits and their confreres in the press and platform in hurling epithets at those with whom they are not in agreement. Evil communications corrupt good morals and good manners. No Protestant, in public or private life, can be intimate with such Catholics without detriment to the finer sensibilities. I know whereof I speak, Cardinal, for I have been abused by such Protestants.

I love the Catholics, and most earnestly desire that they should be partakers of the refinement and culture that are characteristic of the American people. But as to this and many other advantages they are affected by their Roman Catholic training and the bad example of their spiritual and moral leaders. The very fact that the Pope objurgates and excommunicates all who do not agree with him or who seek to bring about reform in the Church is sufficient warrant for his faithful followers to go and do likewise to their opponents. They are not so much to blame as the system in which they have been brought up. But what shall be said of the “accommodating Protestants,” men whose environment had been

so different before they formed an alliance, political or social, with the Roman hierarchy, and who are imbued with the rancorous spirit of Rome in maintaining their views and opinions? Such men are very friendly to your Church, Cardinal, and have promoted your followers to high office. Of course they wanted the "Catholic vote," and they got it.

It is to be regretted that Mr. Roosevelt should have so far forgotten the dignity of his high office as to refer to his opponents in language similar to that used by the coterie of Jesuits that directs the affairs of the Vatican and which percolates through all Catholic controversial writing. A leading metropolitan newspaper gives a summary of the characteristic phrases employed by the President in his messages to Congress (the latest on January 30), and the epithets applied to those whom he stigmatizes, as follows:

Corrupt men of wealth; great sinister offenders; strong cunning men; mighty forces working for evil; law defying wealth; rich men whose lives are corrupt and evil; swollen pride; successful dishonesty; bitter and unscrupulous craft; willing to sin against the light; predatory wealth; wealth accumulated on a great scale by all forms of iniquity; oppression of wage workers; whose conduct should be abhorrent to every man of decent conscience; teaching our young men that phenomenal business success must ordinarily be based on dishonesty; defrauding the public by stock jobbing; malicious and illegal; extraordinary violence; corrupt men of vast wealth; wealthy malefactors; wealthy criminals; the corruption of organized politics and the corruption of high finance; apologists of successful dishonesty; apologists for corrupt wealth; huge and corrupt corporations; hypocritical baseness; criminals of great wealth; wealthy and powerful wrongdoers; the criminal rich; lawbreaking men of wealth; system of morality which would also justify every form of criminality on the part of a labor union and every form of violence; corruption and fraud; from murder to bribery and ballot box stuffing in politics; folly and flagrant dishonesty of a few men of great wealth; rottenness; corruption; greed and trickery and cunning.

As no President who ever occupied the White House has been such a "friend of Rome" as Mr. Roosevelt, it is charitable to infer that his epithets on this and other occasions were derived from the study of the controversial writings of the Pope's advocates. We are all sorry that the head of our nation should keep such company, should appoint such men to office or use such language. When our public men learn that the "Catholic vote" cannot be relied upon, there may be a change of heart and a return to more decorous language.

Two priests who came to see me last month declared that their greatest difficulty in leaving the Church of Rome was not in the obloquy they might incur, or in the antipathy of their own people, but in the indifference and coldness—if not hostility—of Protestants who think highly of the Roman Church and its splendid organization.

Every Protestant who favors the Roman Catholic Church stands in the way of the emancipation and evangelization of the people. No one knows that better than you, Cardinal, and hence you lend a willing ear to the politicians and public men who want the Catholic vote.

Yours truly, JAMES A. O'CONNOR.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,
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Subscriptions Due for 1908.

So many subscribers have forgotten to renew for this year that we fear they have not observed the notice sent out by the Postmaster General of the United States that all periodicals must be marked in the mail list as "paid for 1908" or they cannot go through the post office as second-class mail matter. We hope all friends who wish the Magazine to be continued to their address will attend to that matter this month and renew their subscriptions.

Christ's Mission Services.

The services in the chapel of Christ's Mission last month were largely attended, and much interest was manifested. Bishop William Burt, who has been the leader of the Methodist Episcopal Church in Europe for more than twenty years—fourteen of them in Rome—preached a wonderful sermon on January 5, which will appear in the March CONVERTED CATHOLIC. The testimonies of converted Catholics and other Christian friends at the close of the meetings every Sunday have formed a delightful feature of the services.

The Bible in Schools.

In "The Bible and Our Public Schools," the author, the Rev. R. C. Allen, Grove City, Pa., affirms the

right of the State to make the Bible a text-book in its system of public school instruction. This right is in some places in our country judicially denied; and the agitation of this subject is an occasion of continuous unrest.

This fact requires a discussion of conscience and its sacredness. The rights of the natural conscience must not be violated. All men have the same natural rights and these are they which the Government is ordained of God to protect. But the State has the same right to teach what is right that it has to punish what is wrong.

The situation in Canada, England and France with regard to religion in the public school system is discussed and the practical course pointed out.

The attitude of the Roman Catholics is faithfully described and reasonably discussed.

The inefficiency of the parochial school to prepare for intelligent and good citizenship and the unreliable nature of the instruction given is clearly presented. The argument has been pronounced by competent persons to be "unanswerable" and the logic "irresistible."

The price is twenty-five cents. Address the author, Rev. R. C. Allen, Grove City, Pa.

Christ's Mission Work.

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